

❖MAY, 1886❖



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May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association to its charitable uses and purposes." The Will should be attested by three witnesses.

*Deceased.

THE AMERICAN MISSIONARY

VOL. XL.

MAY, 1886.

No. 5.

American Missionary Association.

RECEIPTS.

	Col. & Don.	Estates.	Total.
Oct. 1, 1885 to March 31, 1886,	102,139.12	20,139.57	122,278.69
“ 1884 “ “ 1885,	98,612.17	16,503.57	115,115.74
	Inc. 3, 526.95	Inc. 3,636.00	Inc. 7,162.95

On April 1st, 1885, our expenditures were in excess of income for that current year—six months—the sum of \$26,340.

On April 1st, 1886, our expenditures were in excess of income for this current year—six months—the sum of \$19,139.

In our great and expanding work, the expenditures for 1886—six months—prove to be less than those of 1885, for the same period of time, by \$38.22.

The receipts for the six months of 1886, which it will be seen were greater by \$7,162.95 than for the same period of time in 1885, will have in them one fact for the curious. They are almost equally divided between the “collections and donations,” and the “legacies,” the difference between these sources of increase being less than \$110.

These figures must make their own appeal. The work is very large, very exigent, and Christians pray “Thy kingdom come.”

We would suggest to those Sunday-school Superintendents who are in want of some assistance in getting up a Concert, and have not already used Dr. Powell's Concert Exercise, with its programme, recitations and songs, to apply at once to the American Missionary Association for it. It includes among other things, the recitations, “How he saved St. Michael's” and “Howard at Atlanta,” and a reading of “Silhouettes from Class Room.” The best way to test it, is to send for it and see for yourself.

"OUR COUNTRY."

This is the title of a book lately published by the American Home Missionary Society, and written by the Rev. Josiah Strong. In more senses than one it is a strong book, and we wish that it might be pondered by every Christian in the land. In the hope that many of our readers may think over its pages and its lessons, we give a few selections to show its quality:

"No generation appreciates its own place in history. Several years ago Professor Austin Phelps said: 'Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history.'"

* * * *

"Political optimism is one of the vices of the American people. There is a popular faith that 'God takes care of children, fools and the United States.' We deem ourselves a chosen people, and incline to the belief that the Almighty stands pledged to our prosperity. Probably not one in a hundred of our population has ever questioned the security of our future. Such optimism is as senseless as pessimism is faithless. The one is as foolish as the other is wicked."

"Thoughtful men see perils on our national horizon. There were in the United States, in 1880, 1,908,801 illiterate voters, 'genuine agnostics,' who could not write their own name. At present, *only* one voter in six is illiterate; but, judging from a report of the Senate Committee on Education, the proportion will soon increase. That committee estimates the school population of the United States at 18,000,000, of which number 7,500,000, or *five-twelfths of the whole*, are growing up in absolute ignorance of the English alphabet."

* * * *

"One-fifth of the wealth of the United States, or \$8,728,400,000, was in the hands of church members in 1880; and this takes no account of the immense capital in brains and muscles. Of this great wealth *one-sixteenth part of one per cent.*, or one dollar out of fifteen hundred and eighty-six, is given in a year for the salvation of seven or eight hundred million heathen. If Christians spent every cent of wages, salary and other income on themselves, and gave to missions only one cent on the dollar of their real and personal property, their contribution would be \$87,284,000 instead of \$5,500,000. From 1870 to 1880 the average annual increase of the wealth of church-members was \$391,740,000. And this, remember, was over and above all expense of living and all benevolences! That is, the average annual increase of wealth in the hands of professed Christians was seventy-one times greater than their offering to missions, home and foreign."

"Place the 50,000,000 inhabitants of the United States in 1880 all in Texas, and the population would not be as dense as that of Germany. After allowing, say 50,000 square miles for "desert," Texas could have produced all our food crops in 1879—could have raised the world's supply of cotton, 12,000,000 bales, at one bale to the acre, on 19,000 square miles, and then have had remaining for a cattle range, a territory larger than the State of New York."

* * * *

"There are hundreds of churches that do not give anything to home or foreign missions; and of those that do, many members give nothing. A church in Hartford gave eleven hundred dollars to home missions. One lady said to another: "Didn't we do well this morning?" "No; not as a church," was the reply, "for one lady gave six hundred dollars and one gentleman gave three hundred." If church collections were analyzed, it would appear that, as a rule, by far the greater part is given by a very few persons, and they not the most able. The great majority of church-members give only a trifle or nothing at all for the work of missions. There has been too much of the spirit of an Ohio church treasurer (a professed Christian) who, when his pastor brought his annual contribution to the American Board, said to him: "You ought not to do it. I don't think it's right. You ought to stop giving to missions, and preach for us on a smaller salary," adding in conclusion, "*We* are heathen." A proposition which few enlightened men would be disposed to controvert, though it is a hard rub on the heathen."

* * * *

"If those whose horizon is as narrow as the bushel under which they hide their light, could be induced to come out into a large place, and take a worthy view of the Kingdom of Christ and of their relations to it, if they could be persuaded to make the principle of Christian giving regnant in all their life, their *happiness* would be as much increased as their usefulness."

* * * *

"The principles of a strategic wisdom should lead us to look on these United States as first and foremost the chosen seat of enterprise for the world's conversion. Forecasting the future of Christianity, as statesmen forecast the destiny of nations, we must believe that it will be what the future of this country is to be. As goes America, so goes the world, in all that is vital to its moral welfare."

* * * *

The thoughtful writer on one of his vivid pages uses the following standard of comparison: "*A steamboat may pass up the Mississippi and Missouri 3,900 miles from the Gulf, as far as from New York to Constantinople. It is estimated that the Mississippi with its affluents affords 35,000 miles of navigation.*" This takes us at once into the sunny South and to the great problems there also. For the South is a part of "our

country." That has been decided, and "our country" paid a great price for this part of itself. Here, too, these earnest pages argue in their logic for every part of the land. May we add another testimony to the startling problems in that great part through which the Mississippi and the Missouri run to the Gulf. It is from Hon. Cassius M. Clay, in the last number of the "North American Review," and he says:

"The present status shows the supremacy of the whites in social and political rule; while the blacks have all the legal equality that written constitutions can secure. Does intimidation, corruption, force and fraud on the part of the whites override all legal enfranchisement? And if so, is there any remedy, if desirable, but time? This antagonism of races, whether arising from 'previous servitude' or the natural antipathies of race, thus exhibited, makes the black race of the South, for all practical purposes, of no force in the state and national elections. And the white republicans of the South allied to the blacks share the same fate. Thus, as parties now stand, the democrats rule the South against black and white republicans with autocratic power. Is this the best thing possible?

Thus the Solid South, united to a few Northern States, by a minority-vote of the whole people, rule. Is this the best for the nation? Will not a toleration of a minority-rule debauch the public conscience, bring the rule of the majority into contempt, and thus self-government be lost? If the 'government of the people by the people for the people' is not desirable or possible, would it not be better to come to the rule of an autocracy by more direct methods at once and forever?

If we are not prepared to go back into the old worn-out slums of despotism, what can save us?

Will education be the remedy?

Education, of course, gives power. But who is to put the 'salt upon the bird's tail?' The 'Memphis Avalanche,' one of the most intelligent of Southern editors, answers that: the South rules from above, and the North from below. That is, in other words, the whites of the South have the ascendancy, though the blacks may increase ever so much, *and they intend to keep the supremacy.* They will oppose the education of the blacks, as before in slavery. Nevertheless the friends of equality before the law must use all the means—and education is one of them—with or without the co-operation of the oligarchy, as in Berea, in Kentucky, where blacks and whites are educated and protected by the mountain people."

Let us look a moment at this part of our country. Where Connecticut has 5 persons in a hundred unable to read and write, Louisiana has 49 out of every hundred who can do neither, and Mississippi has more than 49 out of every hundred who cannot write or read their own names. Alabama has 51 out of every hundred in dark illiteracy. Georgia has 50, just one-half; South Carolina has more than 55; North Carolina

more than 48; Virginia has 46; these for illustration of the illiteracy of a portion of our country. Contrast with this the fact that Minnesota has a fraction more than 6 in every hundred in illiteracy; that Iowa has less than 4; that Nebraska has less than 4; Wisconsin, Michigan and Kansas have less than 6; while the most highly favored State in the South in this respect has nearly 30 out of every hundred who cannot write and cannot read. Massachusetts appropriates yearly six million dollars to education; Georgia six hundred thousand. Here certainly are problems. What a mill-stone our country has about its neck in the South. The problems West and South need the Christianity of us all, of everyone.

PALEONTOLOGY.

In the April issue of a magazine just created, called *The Forum*, the office of which is "to discuss subjects that concern all alike," there is an article on "*The Negro in the South*," by Prof. Noah K. Davis.

It does not conspicuously appear who Prof. Davis is, but from what the theologians would call "internal evidence" gleaned from his writing, we judge him to be a near relation to Hon. Jefferson Davis, whose name is not yet forgotten.

We regret that we are compelled to rest again upon internal evidence in our conclusions as to what the chair may be which the professorship indicates, but we think we can scarcely be mistaken in our judgment that it is Paleontology. The science of fossils has a fascinating attraction for some, and those who love fossils, not unfrequently by a natural process of assimilation, become somewhat like unto the things which they love. Think fossils and you become fossil.

The spirit of the article which Prof. Davis thinks "needs to be spread abroad" is *ante bellum*. He says, "In order to judge rightly of the status, and the prospects of the negro and of the ways and means to help him, it is needful to take into view the general sentiment relative to him of the other half of our community." This not very elegant sentence may be understood by the declaration of what this "general sentiment" is. "The true Southern man," he adds, has "no apology to make for the past, nothing to repent of, nothing to regret, save failure, and being incapable of whining sycophancy he deems it a further virtue to suffer quietly what cannot be helped, and to protest against aggression only by such effectual means as are yet within his power. The opinions he held in '61 are unchanged, and were the general situation to recur, he would do as he then did, only guarding more providently against overwhelming numbers and resources. Let no one suppose that these sentiments are peculiar to the place where they happen to be written (Virginia,) they prevail throughout the thoughtful classes, and, though still, are deep."

"As to slavery a word may be said. * * * It was clearly recog-

nized to be not a wrong to the slave but an evil to his master."

All this is certainly fossil, and the bones are "very dry."

Prof. Davis does not like the "new found friends of the Negro who have undertaken his relief." He says "they have set up school-houses, furnished with school masters and spelling books, by which some have been raised to the height of reading dime novels and police reports. This goes in the name of education. No industrial schools to impart habits of industry and foresight, and to teach him how and for what to live." (In a note he writes, "The only exception, perhaps, is the school at Hampton, Va.") "But we must not," he continues, "forget the word that is due to the half dozen colleges established, here and there, to enlighten this mass of five million blacks wherein a handful learn to despise work and to become social parasites. A shining bit of philanthropy this. Poor Sambo! He asks for bread and you send him a college; he asks for a fish and you send him a professor."

We regret that we cannot dwell longer in this gallery of remains. The study is not without interest. As we reluctantly pass out, the exclamation forces itself, "some have been raised up to the height of reading New Testaments and some will read the *American Missionary Magazine*. These will not appreciate the sympathy which calls them "poor Sambo" and which thinks that "slavery was not a wrong to the slave." Some of them might be able to teach the professor, that there are industrial schools other than that of Hampton where "habits of industry are imparted." The black people by the way were not without a certain education in this line for more than two centuries after their enslavement and before their enfranchisement, while those who saw no wrong in slavery were teaching them how and for what to live. They certainly were taught industry, even if it did not go "in the name of education." These intelligent black people of our schools might be able to instruct the professor that, not altogether satisfied with this type of habits of industry, we have provided the "Negro in the South" with industrial schools at Atlanta, at Macon, at Talladega, at Tougaloo, at Memphis, at Selma, at Nashville, and "here and there" at ten other centres of light in darkness in the South. How is this for "a shining bit of philanthropy"? If, "he asks for a fish," and we send him a professor who can teach him how to make his rod, his line and his hook, is not this well? Perhaps he may also learn how to put his fish bones together yet, for a Paleontological Museum. If "he asks for bread" and we teach him how to think out something better than the old-time Southern hoe to break up the fallow ground for the seed, is not this philanthropy? It certainly is not hoe cake. Perhaps those who remain in the medievalism of opinion that "slavery is not wrong" may ask the professor to kindly read in this issue of the *American Missionary*, the appeal of two Negroes for their own race. One who can sneer at this "problem" may perhaps think while reading.

A BLACK MAN'S PLEA FOR HIS OWN RACE.

In the *American Missionary* for April, we published the earnest word of one who had come out of the house of bondage; an appeal in behalf of his people. We wish our Magazine were large enough to incorporate the eloquent discourse of another, if for no other purpose than to give a quality of the education which the colored people are seeking and finding, and to give hope and courage to those who would help them to help themselves. The few quotations which we make would gain force if they were not dissevered. Let him speak for himself:

"Our emancipation was not premature. No providence is premature. Every event takes place in its own appointed time, according to the Divine purpose. 'He doeth according to his will in the army of heaven, and among the inhabitants of the earth.' Hence the crisis of American slavery had come. The rights of man and the laws of God were trampled upon. The slave-holders attempted to reverse the currents of humanity—to perpetuate barbarism and make it flourish in the midst of civilization. The image of God was seized and put on a level with the brute. And out of this valley of gloom and despair, went there up to heaven the voice of four million of bondmen—and deliverance came from the hand of God. We are free—we never can be re-enslaved. Hence our ignorance and destitution, whereby we were unprepared to enjoy the rights and privileges granted us—do not justify regret that we were emancipated and enfranchised, for that would be to question the wisdom of providence. Respect for providence requires the removal of disabilities which prevent a proper use of our rights. Our ignorance is the nation's danger. But the nation's safety is not in wresting from us the power which God has placed in our hands—but in giving us the sanctified instruction which shall make that power a blessing to us and to the whole country.

One of the good results coming from these changes is that we have dispelled the fear of our idleness, which once weakened the hopes of our well-wishers. Our enemies said that we were lazy, and would only work under the lash of the overseer, and that self-control would lead to self-destruction. Now let us see if the facts of the case correspond with what was expected.

We assert that the crops of the lands which we cultivate have not diminished in quantity, but, on the contrary, have largely increased both in bulk and value. To prove this we will compare five years' work of freedom with five years' work of slavery. "During the five years immediately preceding the late civil war, the number of bales of cotton produced in the Southern states by our people was 18,230,738. But during the five years preceding the last census-taking, the number of bales of cotton produced was 27,667,367—showing a difference in favor of freedom of 9,436,639. This fact shows that the black man has produced one-third

more in five years under freedom than he did in the same time under slavery."

* * * *

"We desire education because we are called to act in new circumstances, for which our past training in slavery has not fitted us. In these new circumstances we are put in comparison with others who have been brought up in families and schools, where all the business and relations of life are explained and unfolded. We are eager to improve this opportunity. If we are to act in the same relations as others, we need to be qualified as they are. Let the education be difficult, we will meet the difficulty. We will not shrink from our responsibilities because the task is perplexing. God does not permit any class of men to cease from duty. Philanthropists would reproach us were we to renounce our birthright.

In all these relations, we are acting the best we can with the degree of wisdom now possessed. But with a full sense of our deficiencies, we desire the training that will increase our competency. Why should any object to our education? Equality in the advantages of education does not abolish the distinctions of religion, of wealth, or of personal preference. Nor do we ask for that recognition which will do away with such discriminations. But we do ask for that equality which recognizes man's duty to man, growing out of a common humanity, and which lays the broad platform of social, civil and religious liberty, upon which hands grasp hands in full recognition of all the rights and privileges belonging to a common brotherhood. Moreover, how should education affect the distinction of color, except to make us as other men are, satisfied with our own. Some say, that if we are educated to the full measure of our capacity we will aspire to social equality. But those who advance such powerful arguments, we would have understand, that the benefits of education do not consist in transforming the man who acquires them into some one else. They improve him as he is. They make him a better man, a better citizen, a better neighbor."

* * * *

"Our progress in the various departments of industry and learning, since emancipation, has been both rapid and steady. Over the impediments of ignorance and inexperience in ourselves, and against the obstacles of prejudice and distrust in others we have made a headway that can not be measured, such a progress that we have removed the reproach already of alleged incapacity. But the cry of millions, my dear friends, comes to you now to lend them a hand in their struggle for enlightenment. You helped to free them, they now ask you to help set them free from a bondage that is worse than that which fetters the limbs or galls the flesh. Ignorance is now their master, superstition their overseer, and their minds are slaves. There is a second proclamation to be issued and you can hasten its going forth."

"In the days of our oppression, religion was our only consolation. On the day of our liberation, this religion was our only possession. Our former master gave us no endowment. The government gave us no home. We came into bondage naked and destitute of worldly goods—we went out of it penniless, homeless and almost characterless. Why was there no disorder among these ignorant men who had been oppressed? Why was there no discontent among these sufferers who had been abused? It was because we looked up to God, and not around us to men. It was because we looked forward to blessings, which arose in the prospect, and not backward to the pains of an experience which we were willing to forget. Are we not emotional? And yet what controlled our passions, and made us content? It was not the redress of our wrongs, but the hope of future justice. We were eager, but we knew that God was strong, and we saw that He was on our side, and that His providence was guiding us to a higher plane of social, moral and spiritual life.

The eagerness of our race for Christian education, and for the blessing of an educated ministry of the gospel, is a decided proof that we are not neglecting the benefits of religion. We are not indifferent to this blessing, and we are not slow in improving it. In fact, some who labor for our moral and religious improvement, begin to fear that we will appreciate this alone and will forget to work, and lose our industry. And hence, *they prescribe a dose of work with every dose of instruction.* Well, let them give us the work *as long as they give us the instruction.* For two hundred and fifty years we had the work alone. We will not shun the work in connection with instruction. But as the time was when they would not stint the work, we ask them now not to stint the education.

Although the burden of my remarks has been for an enlargement of the industrial, educational and moral work among us, I do not forget what has already been done by our friends. I do not forget those who raised their voice for freedom and enfranchisement.

I do not forget those who have given liberally of their means for our social improvement, and for the establishment of schools, colleges and seminaries for our mental and religious training.

Neither do I forget those who have devoted their time, talents and lives to symmetrical development of our minds and hearts, and have inspired us with pure and holy thoughts and a just conception of our duty to God and our fellow men. Oh no, I never can forget these tried and generous friends; I shall ever honor them as the benefactors of our race.

And while I recognize and feel grateful for our present position, yet I cannot overlook the fact that the great demand for trained and trustworthy power among us is increasing daily. In the providence of God, the black population of the United States has increased, according to the census reports, thirty-five per cent. in the last decade, by births alone, while the remaining population has increased only thirty per cent. by births

and immigrations. These figures should be enough to impress upon every one the fact that the race problem in this country is growing in importance, and that for it there can be but one solution—a liberal and Christian education. But give us a chance to get this, and none will have cause to blush in extending to us the brother's hand, or in sharing with us the brother's part. Our sable skin will no longer be the badge of our discontent, but will be the cover of our approved and burning zeal for all that is of good report. And our love of freedom no longer repressed and baffled, will manifest itself in our prosperity and in the prosperity of those with whom we share it. We cannot stop where we are. The dark shadows of the past are vanishing before the brightness of the day of grace; we thankfully and joyfully acknowledge the favor of God; with hearts full of hope we push forward."

REV. W. DICKERSON.

ANOTHER BLACK MAN'S PLEA FOR HIS RACE.

We have received the following letter, a sample of many appeals. If we print it in the form in which it comes to us, perhaps it will be all the more significant.

March 1ts, 1886.

———Randolph County, N. C.

Dear Sir.

I Write to you in regards of an education. I am Wanting help. I can tell you my condition. my father were A slave, he were freed with nothing; he has not been able to help his children any and I myself has come of age Without any education. never Went to school till I Were 18 years old, and that was only 2 monts.

I Want to go to School, Write of, the next tirm, and I have not got the money, I have joinded the Congregational Church and I have heard of the good mishinnaries and I ask for help. I never had any help in my Life. I mean to Serve the Lord. I Want an education, So I can work for my race. I never had any chance in School, but *now* I mean to compleet my education Sometime. I am Striving all the time. I Want to go to school and sta untill I git an education. will you help me to go off to educate myself, to carry the Gospel? please tell me the best place for me to go.

I am away down hear in the South wher I can git no help. my father was not Able to Send me to School any, and now I am of age Without any education. I have been studien at home about 5 monts. I have been wondering have I any freends or not, that Will help A poore boy. Can I go to school and Git Help or not. the reason I write to you is because I think you Will Help me and giv me instruction, I want to do a mishinnaries Work. I Want help to aid me on. Will you help me.

Hoping to hear from you Soon

Yours truly

ANOTHER LEAF IN THE QUITMAN CHAPTER.

It is known to our readers that the Industrial School for Girls, established by the American Missionary Association by means of a gift from a Christian lady, in Connecticut, at Quitman, Ga., was burned by incendiaries.

The facts connected with this great wrong will be remembered. The fire was evidently neither unexpected nor unwelcome to the citizens of Quitman. We have now another item to add to this unsavory story.

The remaining article of property which could not conveniently be burned at that time, was a hotel carriage which was not removed from Quitman as we hoped to sell it there and save expense of transfer.

As a convincing argument against Christian civilization, this hotel carriage was lately taken a short distance out of town, rails were piled upon it, and it, also, went "ashes to ashes." And now that the "hack" is no more, Quitman is safe. The carriage is no longer an element of danger. It will not harness itself up to ruthlessly run over any of those who are afraid of a chariot of civilization.

It has furnished what light it could amidst great darkness. While it remained in Quitman it stood the solitary witness against a cowardly iniquity. It stood before the charred timbers of the destroyed school and every spoke, spoke a mute reproach. So it was wheeled out, railed upon, and consumed with fire. Farewell, faithful hack! You only a little longer staid. Fifty years from now the descendants of those intelligent and heroic persons who caused your untimely removal will deny their ancestry. Meanwhile, such a day is worth working for.

A PASTOR'S CONTRIBUTION.

The universal cry is for deeper and wider benevolence in the churches; but we think that often the pulpits need more sympathy with missionary work than the churches do. If the pastor says that a collection shall be taken, the duty is seldom omitted by the people. If the pastor does not accentuate benevolence, it is not likely to be a prominent factor in the church.

The writer is acquainted with a church whose benevolent record is very poor; thirty dollars a year is the largest sum the record shows. It called a pastor last summer who was in deep sympathy with missionary work. Under the present teaching, already this church has raised over \$100. The people do not murmur, but give gladly. He was not in the church more than two months before he asked it to take a collection for the A. M. A. The oldest deacon said that it was the largest they ever gave.

On the Sabbath in which the contribution was made, a sermon was preached upon "the society and its work," hence a collection twice and a

half as large as the church had been in the habit of giving. How many of our pastors use this method to raise money for the Lord? In a former pastorate for four years, the benevolence of the church doubled, the pastor himself giving more than any one member.

He then went to another field at a salary of \$900. Here again he worked up the benevolence to a higher point than it ever had been before, where he also had been instrumental in saving about 40 souls in 18 months. He is now receiving a salary of \$1,200; has taken 20 members into the church the first six months of his pastorate in this field, and the benevolence has increased more than threefold.

This seems to be a proof that God blesses those who teach the people to do their duty.

If the pastors of churches which do not contribute to Christian benevolences will lead their people onward, the people will follow and will be glad to help in the work of saving men. * *

NOTES FROM LETTERS TO THE TREASURY.

A minister in Iowa writes : " I cannot ensure any thing from my church as I am about leaving, but my heart is with you and my prayers are for you. Accept the enclosed \$5 as a token of my interest."

A minister in Illinois with his personal gift says : " That you may have a manifold token of being indulged in what you ask, I send you a very small drop of that kind of the ' oil of joy ' that is suited to your case of ' the spirit of heaviness. ' Would that the supply might be poured in upon you so freely that you could cry, Enough and to spare."

A minister in New Jersey adds : " These small sums do *me* good, if they do not amount to much for the Association. I believe if any man with benevolent motives, lends to the Lord, according to his ability, he will be sure, in almost every case, *even in the present life*, to receive back what he has loaned, with more than six per cent. interest."

A minister in Massachusetts, in response to our appeal, says, " I will increase my subscription fifty per cent. for this year. Please find enclosed check for \$150."

A friend in Ohio whose heart has been touched by Miss Collins' appeal for the Indians, sells some of his land and sends part of the proceeds for this department of our work.

From D. W. Burton of Crescent City, Florida, (formerly our missionary in Africa): " To-day our minister has set apart for the missionary cause, and I enclose part of my contribution for your work among the Freedmen. My heart is pained at the condition of the colored people here, ignorant in the extreme, and nothing done by the white people to try to elevate them."

A little boy in Illinois writes : " I am going to help the missionary cause and I want my name put down on the list as a supporter of the Children's Mission. I am eight years old and mama says I may have all the paper rags to sell and I will give the money to you. I sold my two first sacks yesterday and I send the money, 10 cents, in this letter. Very respectfully, GEORGE KIMBALL GREENOUGH."

And so we could go on, if space permitted, making notes of the kind words which cheer us from day to day as we work in this web of life. The warp is strong but

the filling is imperfect. Beautiful souls are helping to make the web better, and perhaps in the future the fruit of the loom will be a cloth of gold.

WHAT IS A REASONABLE POLICY FOR THE CHINESE?

The able pastor of the First Congregational Church in San Francisco has published a discourse upon the question, "What is a Christian policy toward the Chinese?" It has the strength and vigor which are his characteristics. It may be of interest to our readers to have the "substance of doctrine" held by one of our conspicuous Congregational clergymen on the Pacific coast, though we may not be able in our condensation to put this in his own felicitous terms.

His views are substantially these.

The Chinese are here. We regret their presence. They are not of a desirable class of people from their own land. They have come in overwhelming numbers in the virtual capacity of bondsmen to certain importers of men. They are not true immigrants. They transfer bodily every characteristic of their native social and religious degradation. They do not propose to become Americans. They do not propose to assimilate to the American idea, or to further American institutions. Our country should not be made an asylum for the worst forms of humanity throughout the nations of the world. We should not be made an alms-house for the lowest life of the world. We should draw a line somewhere. American labor should be promoted first. Americans are those who do not remain aliens, but who enter into sympathy with our system of Government, our laws and our industries, who are absorbed into our nationality. Self protection is not unchristian. But now, justice must be exercised in this protection. Shame on the lawless outbreaks against the Chinese. Justice is not to be found in lawlessness. Brutal force and abominable outrages are not justice. They are unjust and cowardly depravities. Expulsion by force is not justice. It is not self protection. Let this be accentuated. The question remains that Chinese immigration and immigration in general need to be readjusted.

That readjustment should draw a restriction line which will prevent any more of the disintegrating classes from coming to our shores until we can take better care of those which we already have. No more, says Dr. Barrows, at present. We ask relief because we cannot take care of any more, and if more come they will be able to take care of us. We were here first, and have our rights. We wish to expel none, we would seek the good of those we have. We will try to Christianize them. But we pray meanwhile that no more may come.

The appeal must not be to the arbitrament of the musket. It must be in the way of Christian citizenship, by legal enactments so that before it is too late we shall not lose our homogeneous American character, and we become an increasingly heterogeneous and dangerous mixture of peoples, which have no cohesion. Meanwhile, put the emphasis on the word Christian in all of our dealings with this people.

In printing this abstract of Dr. Barrows' sentiments we give them only as his utterance. We do not know to what degree they are shared by pastors on the Pacific coast, but we judge from other information that many do not share them. A frank expression of views will aid materially toward a good understanding of this problem. For ourselves, we cannot see why discrimination should be made against the Chinese in favor of nationalities which come here to rule us and which do make us an "asylum for the worst forms of humanity."

NEGRO EDUCATION AT THE SOUTH.

BY REV. HENRY HOPKINS, KANSAS CITY.

Negro education in the South has been the subject of more extended and intelligent discussion both at the North and the South during the last month than ever before. The papers and magazines of both sections, have contained many articles characterized by clear discrimination and by moral earnestness. That the negro must be educated, is at length penetrating the popular understanding, while the magnitude, the urgency and the difficulty of the problem are beginning to be realized by thoughtful persons. Chas. Dudley Warner has told us, after a tour through the Southern States, that the leaders of opinion there are fully awake to the fact that the mass of the people must be educated and that the only settlement of the negro problem is in the education of the negro, intellectually and morally. "The Southern Workman" says, "even ultra Southerners are coming to look upon these schools and the power which they represent, as their best safeguard against the political and social dangers which they feel to be imminent, and the more intelligent and advanced among them are at last ready to lend a helping hand." These are facts of immense significance. We mention them with devout thankfulness and with elation. This is in dramatic contrast to the times when the teachers of Berea were driven from Kentucky, or when at Hampton, in sight of the picket lines of the Southern army, with the sound of cannon in their ears, a few heroic Northern women taught the motley crowds of "contrabands" the Testament and the spelling book. In all of this there is cheer and invitation—yea more! The prestige of past success; the vantage of present established institutions: the reinforcement of an enlightened public opinion, and, more significant than all, the prospect of a new and better co-operation from our fellow citizens and brethren of the South, constitute, as in articulate speech, the mighty call of God to our churches to go forward. Back of all this is, I am aware, a tremendous imperative of Providence put upon us in the appalling fact of the growing illiteracy of the South, in the massing in some of the cities of the far South, of the dregs of the black population, "where in overwhelming numbers, and rapidly increasing, they threaten civilization." This, in connection with the fact that in every Southern State, these illiterate voters hold the balance of power, is, indeed, an imperative to action urged by the very instinct of self preservation. It is the voice of God. But the facts which I first noticed, speak the language of invitation in tones of encouragement. They open wide the door of alluring opportunity.

Of one thing I am certain, namely, if there is now indeed at last a new Southern sentiment regarding the elevation of the Negro, if there is an alteration in the current of thought at the South in this matter, and the beginnings of a desire to share responsibility in the exigency that is on us, we ought at once to rise up and welcome it. Especially should those on the field be quick and cordial in its recognition. Practical hearty sympathy and co-operation with the South in this work of raising up a race and building a nation on new foundations is the duty of to-day. On this point I would that I might put full stress and emphasis. This is for the Southern Christian and philanthropist, their own God-given opportunity. It is their work, as it cannot be ours. They are in the midst of it. From every field and kitchen, from every cross-road and voting-precinct comes its perpetual appeal. They understand it better than we of the North, and they can do what no outsider can do. But for them alone it is too great. It would oppress and overwhelm them. The combined effort of the North and South must be had before there can be any adequate suc-

cess. By every possible means in Christian courtesy and Christian sacrifice must we show our willingness for such effort.

The method of our work will be determined by the end we have in view. Good fathers and mothers,—good neighbors, good citizens—these are the products we seek. It is not intelligence as supreme, but character, not scholarship but manhood. We want to compass not only the evangelization of the Negro, but his Christianization, which is an immeasurably higher task. This is the place of the educational work; here training comes in.

The day of romance about the Negro, if there ever was any, has passed. Our faith in his capability is increased, but so is our appreciation of his inborn indolence and of his moral weakness. It is a true saying that "ideas take root in a moment, habits only in generations." For countless generations there have been bred into the blood and fibre of our Negro brother the habits which are the enemies to his elevation. The industrious, steadfast, persistent, successful negro deserves on every account more credit than a white man. He has had a harder battle. "The best man is he who makes the best fight." The black men of this generation are the pioneers of the Black Empire that is to be. We cannot skip centuries in the line of development. We do no dishonor to Christian truth, and put no slight upon the Holy Spirit of God, when we take account of the facts of heredity and use wisely the subtle and mighty influences of environment. These words that have become a part of the cant of a shallow and irreligious science shall yet be the watch-words of an enlightened Christian science of philanthropy. Now it is true of all men that not ignorance only, but want of character is the chief difficulty, but this is pre-eminently true of the Negro, though of him, in common with all the weak tropical races, his education must be conditioned not alone on an enlightened head and a changed heart but largely on a routine of industrious habits. To me there is nothing so hopeful in this meeting as the emphasis laid upon this idea. We would not shut the door against any for the highest classical training. Let us rather invite the man or the woman that shows an aptitude for this. Old Homer's deathless song, and all the literature and life of Greece and Rome, and Germany, too, are a part of the black man's inheritance but the march of the black race will not be along the paths of the old learning towards a better day. That race needs to-day, primarily, leadership in industrial life. We must deal with this man as he is, give him what he needs most, and needs now. It is not what he desires, but what he needs that we should furnish. That man uttered a biting sarcasm—but it has more than a grain of truth in it—who said that "the colored minister of the South hankers after Hebrew, fried chicken, and a long-tailed coat." We know that the colored minister of that region needs moral discrimination and moral stamina. (And the need is not confined to colored men nor to that locality.) We want more moral training in all our schools. When Herbert Spencer can say that "the moral effects of intellectual training are flatly contradicted by the facts," we ought certainly to believe it. Now it is not a new discovery that industry and morality go together. Nor is it a fresh truth that self-help creates manhood; but the systematic, and I may say scientific, application of these truths in our educational system, is in its infancy.

Certainly the application of the principle of self-help should be persistently urged. The subject of industrial training is an almost unexplored territory, but there are many workers in the field. Its bearings on the colored race are far-reaching and vital. Of this be sure, that it is in every way germane to the highest and most spiritual idea of our mission work. If we are agreed that character is the objective point in education, then labor, which next to the truth and the spirit of

God, is the greatest moral force in life, must have some place in education. What place in the education of the colored man, is the question that presses. If morality and manhood are the products of chief value, then the condition under which these can be hoped for, must be supplied, and those conditions exist only where there exists an intelligent and a somewhat diversified industry.

We know it to be true that "the best sermons and schools amount to little when hearers and pupils are thriftless, live from hand to mouth, and are packed at night in crowded huts or dirty tenement houses." We know that is true whether in the North or South.

And now a suggestion as to the motive. It is complex, and presses from every side, but most from above. Suffer, however, from me, a word on the equities of the case considered in the broad light of the Gospel truth of the kinship and brotherhood of all men. These, our brother men, have a right to share the common heritage. We are the heirs of all the ages. From all races and from all lands and climes has been transmitted to us the wealth, spiritual, intellectual, and material, of our Christian civilization. There is not a civil or religious privilege which we enjoy to-day that is not perfumed by the suffering fortitude and heroic valor of men and women in far-off lands, and of alien races. What we have is the outcome of the toil and sacrifice of all men and belongs in equity to man. To be a man establishes the claim to be an heir. No people can be left out, least of all those who heretofore have had nothing. Education and opportunity are the Negro's natural right; and his mute appeal, as he throngs every avenue opened to him, is full of all the unutterable pathos of the ages of his dim low-vaulted past.

I am going to thrill your ears with words not my own, that seem to me to voice what I am struggling to express. Thomas Carlyle of 1840 was a liberal in politics and had then at least broad and generous sympathies. Hear him in a passage that it is said has stirred to effort many a generous heart now cold in death. "Who would suppose that education were a thing which had to be advocated on the ground of local expediency, or indeed on any ground? As if it stood not on the basis of an everlasting duty, as a prime necessity of man! It is a thing that should need no advocating; much as it does actually need. Were it not a cruel thing to see in any province of an empire, the inhabitants living all mutilated in their limbs, each strong man with his right arm lamed? How much crueler to find the strong soul with its eyes still sealed, its eyes extinct, so that it sees not! Light has come into the world; but to this poor peasant it has come in vain. The four and twenty letters of the alphabet are still Runic enigmas to him. He passes by on the other side, and that great spiritual kingdom, the toil-worn conquests of his own brothers, all that his brothers have conquered, is a thing not extant for him. An invisible empire; he knows it not—suspects it not. And is not this his withal, the conquest of his own brothers, the lawfully acquired possession of all men? Have we teachers? Have we had a church these thirteen hundred years? What is an overseer of souls, and arch-overseer, archiepiscopus? Is he something. If so, let him lay his hand on his heart and say what thing."

We have here no archiepiscopus to account for. He does not belong among us. He is a relic of the past, an anachronism in this free land. Some are trying to transplant him on our shores, archiepiscopal palace and all, but it will not do. No such exotic can grow; but churches we have, which seem to stand in utter indifference in the presence of this appeal from seven millions of their brethren, and their countrymen. Of any such church we have the right to ask "Is it something?" If so let it say "What thing?" The church that has no mission to the humble poor at its own door, has denied the faith and forfeited its charter.

THE SOUTH.

DEATH OF MRS. HATCH.

It is with sorrow that we report the death of another of our devoted laborers in the Southern Field, Mrs. Anna Haylor Hatch. Miss Haylor graduated from the Literary Course at Oberlin College in 1870, and entered immediately our Southern work, being stationed first at Selma, Ala., and subsequently at Montgomery, Ala., and at Berea College, Kentucky. In 1879 she was married to the Rev. Azel Hatch, and after one year in New York City went with her husband to the Tougaloo University in Mississippi, where she passed the next three years of her life, and where her two little girls were born. It was here, too, that she laid away the body of her youngest child under the great oaks with their drapery of Spanish moss. Soon after the death of this little girl her own health began to decline. In 1884 she removed to Lexington, Ky., and in the spring of 1885 pulmonary symptoms first showed themselves. Never for a day was the course of the disease checked. After a summer spent in travel, as she was able, with vain hope of improvement, she returned to Lexington where on December 3rd, she died, in her thirty-four year. She was lovely and devoted in all her home relations, was anxious to live to the very end, and was all along hopeful of recovery. She was conscious at her death and found comfort and peace in the love of God. The following tribute comes to us from one of her co-workers on the field: "She had a beautiful Christian character. She was one of the most unselfish and untiring workers the A. M. A. has had. She was greatly loved by all who knew her."

A LETTER FROM NORTH CAROLINA.

Back again to the work after a summer sojourn amid the Berkshire hills. Coming from New York by steamer to Norfolk, thence by Weldon and Raleigh, we pass various stations southward in the night along the turpentine region, and wonder at the scanty soil and scattered homes.

Wadesboro with its position on two railroads and near the river, has grown very rapidly of late. Here is held the Fair. Here is the natural gathering place of the colored race, and here are two hundred children who have little education. Few are beyond the Second Reader. On this whole railroad from Wilmington to Charlotte, I am told there is no better place for a school for colored children. Do you wonder that the people have signed a long petition, offering to furnish a house, to pay tuition, to support the rules of the school and church, if they only can have an Association school? Here are several preachers and school teachers who desire more education. From this center we can leaven the whole lump. It is not far from the center of the Carolinas. The negroes near are land holders and have some property. Must we let them alone?

Coming northward, we cross the Yadkin into Montgomery County. What a change! Only two years ago no one of our scholars could obtain a school, now all but one have. Truly prejudice is wearing out. Reaching Pekin, we find Bro. Smith with ninety-nine scholars, and note that the new church is already too small, and money is needed to enlarge it. Young men and women also come from many miles, and the one-room houses of the neighbors are too crowded. More houses are needed, how can we get them? The church is growing, and several converts are waiting to be received into the church. A new school house has just

been built at Dry Creek and a church is to be organized there by council in a few days. They need help.

Coming to Troy, things are looking up. After four years of struggle a new school committee has been appointed who will not maintain a free school separate from ours. Some are looking with longing eyes toward Hampton, but it seems to them a great way off.

Visiting Nalls we find Bro. Kron building a school house with the aid of a few neighbors. For several years he has been wanting us to intercede for him. We have told him we thought *two* A. M. A. schools in *one* county were enough. He replies that two months' school is not enough for his children, and that he *must* have more. He will give us the house and two acres of land if we will send a teacher and pay her for six months. About sixty children will attend from the district, twenty will cross the river on a flat, and many grown scholars desire to come. Fifteen members stand waiting to join the church.

I have not yet visited Bro. Simmons just over the Randolph line in his mountain-top church, or the new church which names itself our "New Hope," and has a hope of a school some day, but as it is in a region where preaching used to come once a year only, it must have a *new* hope or none at all. What hope can it have from us?

Only seven years ago we had no churches in this part of the state. Four years ago no person of color could acquire education enough in the county to teach, and no Sunday schools were held. Now we will soon have six churches within twenty-five miles of Troy. Our scholars will teach all the schools, and always carry on a Sunday school. There are now seven Sunday schools going on. Temperance is a part of our work, too, and the custom of giving children a dram before they go to school is now abandoned. The county has become a prohibition county.

Our white brethren too, are gaining, Sunday schools have been established everywhere, preaching is more frequent, revivals are common and a new spiritual and moral life is evident. Insults, annoyances and opposition have ceased. Our pastor is an optimist and believes that all things will come right if we can only work and wait. After bitter privations and extraordinary difficulties, hardships so great that one of our teachers lost her life by exposure to the weather, success has been achieved. Our pastor is now a welcome guest among his white neighbors who once were bitter enemies and is beloved and respected by them. Truly these Southern people are a noble hearted people when once we can win them.

WILLIAM H. ELLIS.

THE AGRICULTURAL DEPARTMENT OF TOUGALOO.

A few lines on the condition, past and present, of our Agricultural Department, and its future outlook, may be of interest to your readers.

With the beginning of this, my third year in this work, I feel much more encouraged for a successful future than at any time before. The first two years were in a certain sense somewhat experimental, since farm work, its successes and failures, go by seasons and years, rather than by shorter periods of time. Our very mistakes have taught us valuable lessons which may lead to future success. During the past year much work has been done upon the farm, for which no direct returns can be seen; such as clearing up bottom-lands that had grown up to brush and weeds, cleaning out long neglected ditches and digging new ones, preparing land and making water bars for terracing. These things, while adding little to the profit of a farm during the current year, are a bill of expense which must be counted in permanent improvements. At the close of the last year, we found on examining the accounts that the farm was further behind than at the end of the previous year, but in analyzing the accounts, there seemed to be some reasons for this, among which were

the following. An increase in the value of the land from the work done upon it during the year, an increase in the value of the stock on hand, and which stock is now being consumed in the household department. Since the beginning of the present year, September 1st, the farm has furnished about 2,000 lbs. of pork and an equal amount of beef, and still has quite a large amount of each on hand which is being used as desired.

During the summer, we disposed of a lot of unprofitable stock, that had been accumulating for some time, and part of the proceeds of those sales, was not credited to the farm until after closing the account for last year.

Our stock, is at present, in the most satisfactory condition that I have ever seen it. Our present herd of cattle numbers forty-six milch cows and beef cattle, and twenty-eight calves and yearlings. My policy in supplying beef, is to raise what we can from our own herd and to buy young animals, from one to two years old, and while fattening them for beef, get their growth, for the length of time they must be kept, thus doing away with the loss from having to keep older animals on hand until needed for beef. Our herd of pigs is, probably, the most profitable branch of the farm, since the cost of feeding and care is not as great as that of cattle, and it furnishes us with meat in a convenient form for use in a not very large family.

The last of our cotton has just been disposed of, and, of course the proceeds are all credited to the current year, while about two-thirds of the expense of growing it fell to last year's account. The crop was highly satisfactory, being above the average yield, a result, due almost or quite entirely to deep tillage of the soil during the past two years, as no fertilizer was used on the larger portion of the land. The crop was ten bales averaging 450 lbs. in weight. The corn crop was largely spoiled by wet weather, causing the land to lie soaked with water for some time, thus killing the seed and to some extent the young plants.

The oat crop was killed by the cold during the winter, so only enough for seed this year was harvested, and the present cold wave, will probably ruin the crop for the coming year.

Quite a serious source of loss last year, was the lack of unpaid student labor. All the work obtained from the "hour system" last year, in the wood-yard or on the farm, amounted only to what would have been done by one hand working all the time. So all the farm labor was paid labor, and we paid, too, as we are obliged to do, the highest price paid to laborers in this section. I will not here discuss the student labor system, suffice it to say, that where no special appropriation is made to pay for it, it must of necessity make the departments where it is performed and to which it is charged, very expensive.

The farm, as regards tools and implements is fairly well equipped at present, but more shelter for stock is greatly needed, and I hope, that, before another winter sets in, we shall have, either an addition to our barn or some shed-room provided, for "boards and nails are cheaper than feed" to keep animals warm.

The outlook for the coming season is hopeful. The corn crop will be made, as heretofore, the leading feature, and a small amount of cotton, will be grown as was done the past year, from certain economic reasons.

During the whole of last year, excepting the last term, instruction in agriculture was given in the class room to those students in the ninth year of the course. Last term, also, daily exercises were held, and this term, three hours a week is given to that work. Some of the young men, especially those who expect to follow farming for a living take a deep interest in the lessons. Instruction is given by means of talks, lectures, or readings from books or agricultural papers, mainly from the former however, or by making a work on some particular subject a basis for explanation, since there is no text book on the subject suitable for our use.

Our Industrial system is attracting more and more attention among the people of this State, and with some provision for paying student labor, and a more complete and systematic organization, there is a promising future for it. It has seemed to me that an arrangement in some respects like that at Hampton would be the thing to be aimed at here. With the head of the institution in charge of all departments, yet taking as his special work the conducting of the school and church, and some one person to take charge of the industrial department, in direct consultation with the foreman of each shop, and to have the oversight of all the work done by the boys, including that of janitors, and the assignment of them all to the different departments, as well as prescribing or limiting the amount of work done by each, it would seem as though more satisfactory results could be obtained.

W. H. BISHOP.

THE INDIANS.

In the month of February, from the fourth to the seventeenth, we held a Theological Institute at Santee, to which were invited as many of the younger native helpers in active service in the field as could be spared. Eight came from the several churches of Sisseton Agency; two from Brown Earth, D. T.; two from Yankton Agency; three from Cheyenne River Agency and five from Santee. These with eleven of the advanced pupils of the Normal Training School made a class of thirty one. The class was housed, and recitations held, in rooms of the New Dining Hall, in which Miss Nettie Calhoun was installed as temporary matron.

Rev. John P. Williamson of Yankton Agency, D. T. came down and took half of the work of instruction. The class were kept hard at work for two solid weeks, Saturdays not excepted, and took up studies in General History, Bible History, Church Institutions, Exegesis, Normal Bible Teaching, Composition, Accounts, Elocution and Geology. The instruction was mostly by lectures, the class taking notes. And their note books were well packed, in marked contrast to the first attempts of former classes we have had. At the close of their term they returned to their schools and mission fields fuller, and, we trust wiser, men. At any rate all were thankful for the opportunity that had been given them.

We present a letter written by a little girl in our school at Santee, because it tells in a double way the story of the Christian progress of this people. Here is a Dakota girl writing in readable English about her own affairs as any civilized school girl might write, and then about foreign missions to the heathen tribes of her own nation, her father being the missionary at Burrill Station, Swift-Bear's Colony, Dakota Ter.

The mental and moral advance of a people is best measured by the way they look at the customs they once had. What now seem funny peculiarities, to the little girl who writes this letter, would have been matters of course to her own grandfather when he first attended Christian worship.

A. L. RIGGS.

SANTEE AGENCY, Neb., March 8, 1886.

My dear Lady:

I am going to write to you. I am a Indian girl, and my Dakota name is Winona, and my English name is Fannie Frazier I am 12 years old. I stay here five years. I like to go to school. I read in the Second Reader and Dakota Bible, and White's Arithmetic. I go to school in the morning and we sew in the afternoon. My father is Indian, his Dakota

name is Petachnahe. He is gone to teach to Swift Bear with my mother and uncle Willie. My mother has a new baby. I was glad when I hear it. I have three horses and eight cows and one pig, but my father kill it when the men cut our wheat. My father went away in the Fall. The Indians where he is, wear blanket over their head and paint their faces. The men have long hair. They eat rice and bread and wild potatoes and wild beans, and the girls and boys braid their hair in two braids, and wear their shawls over their heads and paint their face, and come in that way to school. When they read, the other boys and girls laugh at them, but they don't be ashamed. When they come to church they come in that way too, and when they sing, they don't sing, they just only hold the book; only my father and mother, they sing; then my father read Bible, and if one boy or girl laugh and play, then their mother told them to stop. One man there has five wives, and they all have children. Every four weeks they go some where and get their food. There are some deers, and the men shoot them. My grandfather is a minister, and his wife is sick. That is all I have to say, so good by.

FANNIE FRAZIER.

THE CHINESE.

NOTE—I send, this month, as my contribution to the *Missionary* the following letter from Mrs. Griffiths, wife of Rev. Griffith Griffiths, pastor of the Congregational Church at Alturas, Modoc County. When Bro. Griffiths went to that frontier field, I encouraged him to start a Chinese Mission, and to welcome to it any Indians who might be disposed to come. The result is that we have a Chinese Mission with no Chinese pupils, but nearly forty Indians, the average attendance being from 16 to 20. Chinese or Indians, it matters not to us, so long as souls are saved. I am glad to add that in her last monthly report (for February) Mrs. Griffiths was able to report three as giving evidence of conversion.

W. C. FOND.

A TRUE INDIAN STORY.

I have been trying for several days to make time to send you some account of the young Indian whom I reported a month ago as being "hopefully converted." I am glad that his behavior since has been such as to confirm me in the belief, that he is really brought into the light. He not only shows a spirit of reverence, and devotion which is remarkable considering his short acquaintance with sacred things, but is also making a surprising progress in the intellectual comprehension of Gospel truths.

His name is Charlie Preston, he is about 21 years of age. His father is dead and his mother, a characteristic old squaw, is known among the whites as "One-eyed Lucy." He has a sister, a young girl of about eleven, who also attends school. A short time before entering school, he was married—after the Indian fashion. Early in the spring, however, he discovered that his wife had been betrothed when a child to an ugly old Indian called Big-mouth Charlie, who fills the offices of Doctor and Deputy-Chief in the tribe. This man now came forward and said that he had paid her father many horses for her when a little child, and he claimed from Charlie

Preston either her or the value of the horses, with considerable extra for relinquishing his claim. Poor Charlie and his young wife left the neighborhood and went to a place called Stone Coal, about 35 miles away in the hope of avoiding trouble. But Dr. Big-Mouth and his friends followed them and having captured the woman brought her back to Alturas. Charlie represented his difficulties to Mr. Griffiths and wished him to interfere; after some hesitation Mr. Griffiths went to see the other parties about the matter, and represented to them that they were not now living under Indian law, that they had expressed to him a desire to live "all same white man;" that white man did not betroth and sell girls, and that the Bible, according to which every good white man was trying to live, did not sanction the practice. It was no use to talk about our laws being against the practice, because our officers don't interfere much with Indian troubles among themselves. As the result of this interview, to Mr. Griffiths' surprise, as well as gratification, she was immediately restored to her husband and that without any ransom, which he could not afford to pay. As Charlie is the first whom we can regard as a Christian convert, I thought that so much in regard to his antecedents might interest you.

I shall now endeavor to give you some account of him as a member of the school. Mr. Griffiths first met him about a year ago. In company with another Indian he was passing our house when Mr. Griffiths called after them and employed them to chop a few loads of fire-wood. When they had finished he invited them to attend school, which they did on the next day. The other man, however, soon grew tired of study and expressed himself, with considerable feeling, as he stumbled over the alphabet that he liked "them other kind more better;" when asked what other kind he meant he replied "white man call 'em spade, and clubs, and hearts; don't you know them kind?" It seems that he was in the habit of playing cards as most of the Indians about here are, and he thought that our sheets of card-board on which the letters of the alphabet were printed were only another kind of cards. But Charlie took a liking for his letters, and soon began to spell. In a few months he had read the *First Reader* nearly through, and commenced to write. Then came the trouble and the flight, above referred to, which kept him away from school for some weeks. Soon after this he was employed to split several thousand fence rails at a place 25 miles away, but by this time he had become so attracted to the school that he came up all the way on Saturdays in order to attend the service on Sunday. When he was through with this work, he began to attend school again. From the first he has been very deferential and respectful in his bearing, and is immediately roused by anything on the part of the other scholars that borders on insolence or disrespect toward the teacher. He has always paid special attention to the exposition of Scripture texts at the close of the school, and has consequently retained much more than the other pupils. He is also very ready to assist us, by explaining our remarks in his own language to those whose knowledge of English is more limited than his own. He is now, in company with three others, studying *Peep of Day*, and it would surprise you to observe what a familiarity with the leading narratives of Scripture he has acquired from this little book together with Mr. Griffiths' amplifications of it. In November, at Mr. Griffiths' recommendation he was employed as junitor for the church, to attend to the door, fire, lights, sweeping out and ringing the bell and was to receive \$3 a month as a compensation. Most of the members were of opinion, at first, that no Indian could be found who would be regular and punctual, and that it was better to get a white man to do the work if possible. Charlie, however, after two months' trial has given entire satisfaction. He appears to be very much affected by the New Testament narratives of our Lord's life, and death, and expresses himself as very anxious to live a Christian life.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

We should be glad if all our friends could occasionally visit the South and see for themselves the varied work at our mission stations, but those who do not have such opportunity will perhaps enjoy seeing through the eyes of another whose position as teacher in Gregory Institute enables her to share in the general work.

A BIRD'S EYE VIEW OF MISSION WORK.

DEAR FRIENDS,

Would you like to come with me this fine spring morning and get a little glimpse of some of the work of this mission? As it is Saturday and our special missionary, Miss F., is in the Mission Room with her stores of old clothing spread out for those who come to buy and to beg, let us slip in and hide ourselves away in one of her ample closets. Perhaps we may like to spend a week, if not too cramped, and learn what goes on in this pretty little room.

We see here on Saturday many come and go, young and old, the lame, the halt and the blind, many buying for a small price, the garments sent by kind friends at the North, receiving also a word of advice or comfort, or a paper or tract from the missionary. At three o'clock the articles are put away, the closets locked and we are left to our thoughts till three o'clock Sunday afternoon when a flock of little boys and girls come in, which proves to be the Primary class. An hour is spent in talking of the lesson and singing, when the little ones disperse. We have a few moments of quiet, when a large company of young folks enter, for an hour's instruction in God's Word and prayer. Many seem thoughtful and in earnest to learn the way of life. We are again left to ourselves till four o'clock Monday when a little band of mothers and teachers come for prayer. It is the monthly missionary meeting and after some reports of the work among the Indians for whom they have been praying and giving the last month, many earnest prayers arise from these humble ones for their far-away sisters, who like themselves we trust are beginning to see the dawn of a brighter day. After a very interesting hour, they separate, and we are left till Tuesday evening, when the lamps are lighted, and the tables drawn out and covered with books and papers. Soon boys and young men enter, and gathering about the tables spend two hours in reading and study. Their close attention, and evident interest show that they are cultivating well this excellent habit of good reading.

Again we are alone till Wednesday morning, which Miss F. spends with us in preparing work for her sewing classes, which she has in most of the school rooms for an hour each day. At half past one, a class of little girls come and spend three quarters of an hour in learning the mysteries of sewing.

They have hardly gone, before the door opens again and again, and girls,—tall, short, thick and thin, make their appearance. This is the girls' Missionary society, Work is taken from the great bureau, and soon we hear the chatter of many tongues, moving almost as busily as the needles in their fingers. After a time the merry hum ceases, for one of the teachers tells about Africa, of a school in Zululand, composed of girls so much like themselves. The girls listen with breathless interest to the story of their far-off cousins, and as the teacher expresses a hope that some of them may sometime carry the story of the cross to that distant land, we echo the hope.

The work is now laid away, the girls recite passages of Scripture, all kneel, a

few prayers are offered, a hymn is sung and they go out, leaving us to a short period of rest.

At half past seven the lamps are again lighted, and about fifty men and women assemble for their church prayer-meeting. Their hearty prayers and exhortations will long linger with us as well as the half hour of music which followed. The next afternoon we are aroused by a crowd of boys and girls. We find a table drawn out and filled with books. These are the school children coming to exchange their books from the library. These are hardly gone, before another crowd comes from another room. At night a company of young men, the Y. M. C. A., hold an interesting meeting. Friday morning, Miss F. again keeps us company with her bags of sewing, and after school quite a large number of boys come for a prayer-meeting which she leads. In the evening the room is crowded with the members of the Gregory Improvement Society. The exercises consist of singing, recitations, readings, and a talk on civil government by the President, all of which are highly instructive, and on the part of the young colored people show an excellent degree of talent. At half past nine we are left to our sleep from which we are aroused early the next morning, by excited voices. We peep quickly from the crack to see what is the matter. We find three or four ladies bending over a barrel, from which they take the contents with many exclamations of satisfaction and delight. Many times we hear, "this book" or "these papers" "pictures" or "cards,"—are "just what I wanted." And even the sentence, "this is just too lovely for anything," falls upon our astonished ears. We stretch our necks to get a peep at the wonderful articles, but cannot see even half of them. They are soon, however, spread on the tables, ready for the Saturday visitors who begin to come.

While Miss F. is busily attending to them, we slip out unnoticed and make our escape, well pleased with our week's visit to the Mission Room of Gregory Institute and convinced that a grand work is there being done for the colored people.

M. D. H.

A teacher in one of our Indian schools, writes: "We feel the presence of the Holy Spirit in our school more than ever, since my connection here. The Y. M. C. A. has grown from 11 to 30 members, taking in some of the older boys from the cottage, and they are zealous in carrying out their plans made at the beginning of the school year, viz: to look after each other, visiting the different rooms at night for prayer and singing. Even the smaller boys have their special meeting for prayer with their teacher.

Our pupils have many faults to overcome, and with some the struggles over sullenness of temper are severe and they are not always victors. One said, 'I mean to have a little book and write down how many times I am cranky!'

FOR THE CHILDREN.

Pen-pictures from the South.

"We called at a number of the cabins, one the home of eleven children and father and mother. Only one room in the cabin, no windows, two or three broken chairs, two beds on bedsteads, a pile of rags in a corner and a few iron pots for cooking, constituted the furnishing of the house. One boy of eleven or twelve had on an old coat with strips of rags slit up from the front to furnish the strings to tie it together; and this with some old rags of trousers that flapped about him, being far too

large for him, constituted his entire clothing. Oh, it is pitiful, the attempts that are seen on the part of some of these neglected ones to be decent! How can they ever be any better unless some one helps them?

Is there any way to reach and help such children? Yes, you can save up your pennies for the American Missionary Association, toward sending teachers who will show the people how to live better. Already we have started a sewing school and a Sunday school in the little town where this family and many others like them live. One condition of their joining the sewing school is, that they go to the Sunday school. Here is a description of the sewing school. "Two weeks ago we held our school in the church. There were about fifty there, men, women and children, in all styles of rags, and a few of them in decent, well washed and ironed clothing. Nearly all were clean, however, as we had stipulated that they should come *clean*. The first day the work was all patchwork, and so many boys and young men were there that we suggested that they try to thread a needle, telling them that it took a pretty smart *boy* to do that although *girls* might do it easily. It was not long before the younger boys were all at work. At first, the young men thought they could not sew, but after some pleasant remarks on the skill acquired by using any small instrument they asked for needle and thread and some work, and the success of some of those big fellows with their great awkward hands was surprising."

In this school the girls have begun to make themselves underclothing, dresses and aprons, and the boys are making themselves shirts. While sewing they are taught in many other ways, by the kind Christian teachers. The same kind of work is done by the Children's Missionary, and we will send a letter every month to all the children who will help us to keep the missions in the field.

RECEIPTS FOR MARCH, 1886.

MAINE, \$189 55.

Anemsta. South Cong. Ch. and Soc. . . .	\$50 65
Augusta. Class in Cong. Sab. Sch., for Student Aid, Straight U.	2 00
Bridgton. First Cong. Ch. and Parish. . . .	10 00
Cumberland. Freight on Goods, for Sel- ma, Ala.	1 70
Ellsworth. Pansy Band, Box of Books, etc., for Selma, Ala.	28 77
Farmington. First Cong. Ch.	26 08
Gorham. "A Friend," for Atlanta, U. . . .	25 00
Gorham. Miss Rebecca Sewall, for Pleasant Hill, Tenn.	1 00
Lewiston. Ladies of Pine St. Cong. Ch., Bbl. of C.; 1 90 for Freight, for Atlanta, U.	1 90
Machias. Center St. Cong. Ch.	5 60
New Gloucester. Bbl. of C., for Selma, Ala.; 2 10 for Freight	2 10

Patten. Mrs. Mary A. Frye, for Pleasant Hill, Tenn.	\$1 00
Portland. "Merry Workers," 75c. for Student Aid; Miss Partridge, 1, for Wilmington, N. C.	1 75
Rockland. Ladies' Soc. of Cong. Ch., for Woman's Work.	20 00
Searsport. "A Friend"	2 00
South Paris. Cong. Ch.	10 00
Yarmouth. Miss Buckman, 1; Miss Rich- ard's S. S. Class, 50c., for Wilmington, N. C., Incorrectly ack. in April number from Mass.	

NEW HAMPSHIRE, \$343 67.

Amherst. Edward D. Boylston, 20; Rev. W. Clark, 1.	21 00
Chester. Emily J. Hazelton.	1 00
Concord. "A Friend," for Atlanta U. . . .	5 00

Dunbarton. Cong. Sab. Sch.	\$50 00	Arlington. Ortho. Cong. Ch. and Soc.	\$15 00
Exeter. "Friends," Bbl. Sewing Material, Val., 18, for <i>Atlanta U.</i>		Ashby. Cong. Sab. Sch., for <i>Student Aid</i> , <i>Atlanta U.</i>	68 64
Hillsboro Bridge. Cong. Ch., to const.		Athol. Cong. Ch.	100 00
Rev. R. J. MOONEY L. M.	30 00	Boston. Eliot Cong. Ch. and Soc., 123 55;	
Hillsboro Center. Cong. Ch.	3 16	Rev. Phillips Brooks, D. D., for <i>Atlanta</i> <i>U.</i> , 25; "E," for <i>Talladega C.</i> , 5; John H.	
Keene. — for <i>Pleasant Hill, Tenn.</i>	10 00	Dane, 5; N. G. Snelling, 2; Young Ladies	
Lancaster. Mrs. A. M. Amsden	5 00	of Park St. Ch., for <i>Oake Indian M.</i> , 1.—	
Littleton. Girls' Mission Circle, for <i>Rose-</i> <i>bud Indian M.</i>	5 00	Brighton. Mrs. Eliza Bicknell, 5.—Cam-	
Marlboro. Cong. Ch.	7 53	bridge. Prof. J. Henry Thayer, D. D.,	
Milford. William Rumsdell	10 00	for <i>Atlanta U.</i> , 25; "A Friend," 2 50.—	
Newport. "A Friend," for <i>Atlanta U.</i>	2 00	Cambridgeport. G. F. Kendall, (50 of	
Orford. Cong. Ch.	13 78	which for <i>Pleasant Hill, Tenn.</i>), 100;	
Pembroke. Isaac Walker's Bible Class, for <i>Student Aid, Wilmington, N. C.</i>	1 00	Primary Class Prospect St. Sab. Sch., for	
Penacook. Cong. Ch., 11 60; Rev. A. W.		<i>Kittrell, N. C.</i> 3.—Charlestown. Winthrop	
Fiske and wife, 10.	21 60	Ch. and Soc., 66 86; Sewing Circle of	
Tilton. Cong. Sab. Sch., for <i>Woman's</i> <i>Work.</i>	7 00	Winthrop Ch., for <i>Tougaloo, Miss.</i> , 20;	
	\$193 07	E. H. Flint, for <i>Freight</i> , 2 70.—Chelsea.	
LEGACY.		First Cong. Ch. and Soc., 39.—Dorchester.	
Candia. Estate of F. Parker, by Ex.	150 00	Young Ladies' Miss'y Soc. of Second	
	343 07	Cong. Ch., for <i>Student Aid, Atlanta U.</i> , 20.—Jamaica Plain. Central Cong. Ch.	
VERMONT, \$587 56.		and Soc., 150.—Roxbury. M. F. Allen,	
Alburg Springs. Cong. Ch. and Soc.	4 10	for <i>Talladega C.</i> , 10.—Somerville. Young	
Brookfield. Second Cong. Ch., 14 27; "A		Ladies Miss'y Circle of Franklin St. Ch.,	
Friend of Missions," 10.	24 27	for <i>Woman's Work</i> , 20; Broadway Cong.	
Burlington. First Cong. Sab. Sch., for		Ch., 13 34; "Lower Lights" of Prospect	
<i>Rosebud Indian M.</i>	15 00	Hill Ch., 10.	648 95
Charlotte. Nettie A. Parker	25 00	Beverly. Dane St. Sab. Sch., for <i>Student</i> <i>Aid, Fisk, U.</i>	50 00
Coventry. Ladies' Miss'y Circle, 16; Juv.		Blackstone. Cong. Ch.	6 00
Miss'y Soc., 14, for <i>McIntosh, Ga.</i>	30 00	Bridgewater. Cen. Square Sab. Sch., for	
East Poultney. A. D. Wilcox.	10 00	<i>Conn. Ind'l Sch., Ga.</i>	10 00
Granby. Ladies, by Mrs. Henry Fairbanks,		Chilcopee Falls. Second Cong. Sab. Sch.,	
for <i>McIntosh, Ga.</i>	2 50	for <i>Rosebud Indian, M.</i>	42 70
Manchester. Miss Ellen Hawley	10 00	Concord. Trin. Cong. Ch., for <i>Student Aid</i> , <i>Atlanta U.</i>	33 16
Milton. Cong. Ch. and Soc.	6 00	Dunstable. Cong. Ch., Bbl. of C., 1 50 for	
Morgan. Miss Lucy Little	50	freight, for <i>Atlanta U.</i>	1 50
Newbury. Ladies of Cong. Ch., for <i>Freight</i>	66	East Arlington. Ladies Benev. Soc., Patch-	
North Bennington. Cong. Ch.	9 68	work, for <i>Storr's Sch.</i>	
Northfield. Cong. Ch. and Soc.	14 10	East Braintree. Miss Lord's S. S. Class,	
Pittsford. Cong. Ch.	15 00	Cong. Ch., for <i>Student Aid, Fisk, U.</i>	5 00
Saint Johnsbury. Ladies, by Mrs. Henry		East Douglas. Cong. Ch. and Soc., to const.	
Fairbanks, for <i>McIntosh, Ga.</i>	178 35	ELEANOR ALDRICH L. M.	51 75
Saint Johnsbury. "A Friend," 25 for <i>In-</i> <i>dian M.</i> ; South Cong. Sab. Sch., 17; Boy's		Easthampton. First Cong. Ch.	53 81
Miss'y Jug. Soc., 10, for <i>Rosebud Indian</i> <i>M.</i>	52 00	Edgartown. Cong. Ch.	12 00
Sheldon. Cong. Ch.	10 00	Fall River. First Cong. Sab. Sch., for	
Stowe. Cong. Sab. Sch., for <i>Storr's Sch.</i> , <i>Atlanta, Ga.</i>	14 62	<i>Rosebud Indian, M.</i>	20 30
Thetford. First Cong. Ch. and Soc.	7 25	Fall River. Central Cong. Ch.	7 00
Townshend. Cong. Ch.	25 00	Fitchburg. Cal. Cong. Sab. Sch., for <i>Stu-</i> <i>dent Aid, Atlanta U.</i>	40 00
Vergennes. Cong. Ch.	20 00	Fitchburg. Cal. Cong. Ch.	25 00
West Brattleboro. Ladies of Cong. Ch.,		Foxboro. Ortho. Cong. Ch., to const. Rev.	
for <i>McIntosh, Ga.</i>	20 00	ALFRED E. TRACY L. M.	32 06
West Hartford. Cong. Ch.	4 00	Framingham. "A Friend"	1 00
West Randolph. "Ladies' Ways and		Georgetown. First Cong. Sab. Sch., for	
Means" of Cong. Ch., 10; Young Ladies'		<i>Mountain White Work.</i>	20 00
Mission Soc., 8, for <i>McIntosh, Ga.</i>	18 00	Hanson. Cong. Ch.	13 06
Williston. Cong. Ch. Sab. Sch.	7 53	Haverhill. Rev. A. Donnell	1 00
Windsor. Cong. Ch. and Soc.	51 00	Haverhill. A Friend in Centre Ch., for	
Worcester. "A Friend," for <i>Woman's</i> <i>Work.</i>	5 00	<i>Talladega C.</i>	1 00
Ladies of Vt. Clothing and Freight, for		Holbrook. Mrs. B. J. Holbrook	2 00
<i>McIntosh, Ga.</i> —Brownington, 1 Bbl.—		Hopkinton. Cong. Sab. Sch., for <i>Student</i> <i>Aid, Mobile, Ala.</i>	20 00
Castleton, 1 Bbl., 2.—Cornwall, 2.—		Hopkinton. Cong. Sab. Sch., for <i>Woman's</i> <i>Work.</i>	10 00
Essex, 1 Bbl., 2.—Essex Junction, 1		Hubbardston. Cong. Soc., (1 of which for	
Bbl.—Montpellier, 1 Box.—Northfield		<i>Indian M.</i>)	3 06
Seminary, 1 Box Gospel Hymns.—West-		Ryde Park. Woman's Home M. Union, for	
minster West, 2.	8 00	<i>Tougaloo, Miss.</i> , and to const. HIELMA F.	
MASSACHUSETTS, \$2,691 53.		SWANSTROM L. M.	20 00
Andover. Rev. Francis H. Johnson, 150;		Ipswich. First Cong. Ch., 30; South Cong.	
South Ch. and Soc., 100; Calvin E. Goodell,		Ch. and Soc., 27	57 00
25.	275 00	Lakeville. Grove Chapel Sab. Sch., for	
Andover. Miss L. G. Merrill, for <i>Student</i> <i>Aid, Mobile, Ala.</i>	5 00	<i>Rosebud Indian M.</i>	3 00
Andover. Chapel Ch., Mission Circle, Bbl.		Leicester. Ladies' Charitable Soc., Bbl. of	
of C., for <i>Atlanta U.</i>		C., for <i>Kittrell, N. C.</i>	
Arlington. Ladies Benev. Circle, for <i>Woman's</i> <i>Work.</i>	20 00	Leominster. Cong. Ch., 2 Bbls. of C., 4 50	
		for freight, for <i>Atlanta U.</i>	4 50
		Lexington. Hancock Ch. and Soc.	9 00
		Malden. Rev. W. H. Wilcox, D. D., for	
		<i>Atlanta U.</i>	100 00

Mansfield. Ortho. Cong. Ch. and Soc.	\$12 58	Fairfield. First Cong. Ch.	\$32 74
Newton Center. Maria B. Furber, Miss'y Soc., for Woman's Work.	20 00	Farmington. Cong. Sab. Sch., for Rosebud Indian M.	47 30
Newton Center. Geo. P. Davis, for Student Aid, Atlanta, U.	10 00	Franklin. Cong. Ch.	5 00
Newton Center. Miss H. F. Cousens, for Student Aid, Atlanta, U.	2 00	Glastonbury. "A Friend in Cong. Ch."	250 00
North Woburn. Ladies' of Cong. Ch., for Woman's Work.	12 50	Glastonbury. First Cong. Sab. Sch., for Rosebud Indian M.	36 05
Plainfield. Miss Temperance Atkins, for Student Aid, Mobile, Ala.	5 00	Greenwich. Second Cong. Ch.	54 00
Randolph. Miss Abby W. Turner, 50; Miss Alice M. Turner, 25; for Student Aid, Atlanta, U.	75 00	Groton. Cong. Sab. Sch.	25 33
Rockland. Cong. Ch. and Soc.	65 91	Hartford. Parsonage Circle First Ch., for Woman's Work.	20 00
Rockville Cong. Sab. Sch., for Student Aid, Atlanta, U.	2 00	Hartford. Asylum Hill Cong. Ch., "In Memory of C. S." (2 of which for Indian M.)	4 00
Salem. George Driver.	1 00	Hartford. Fourth Cong. Ch., adl.	2 00
South Abington. Cong. Ch. and Soc.	84 83	Hockanum. Sewing Soc. of Cong. Ch., for Conn. Industrial Sch., Ga.	10 00
Southbridge. Two Bbls. of C., for Wilmington, N. C., 2 for Freight.	2 00	Kent. Cong. Ch., for Conn. Industrial Sch., Ga.	33 49
South Deerfield. Mrs. M. C. Tilton.	2 00	Mansfield Centre. First Cong. Ch.	12 00
South Framingham. C. H. Emerson's S. S. Class, for Student Aid, Atlanta U.	25 00	Meriden. Center Cong. Ch.	20 00
South Framingham. G. M. Amsden.	5 00	Meriden. Miss Lucy Taylor, for Indian M. Middletown. "The Gleaners," First Cong. Ch., for Student Aid, Fisk U.	25 00
South Hadley. First Cong. Ch.	27 00	Milton. Ladies of Cong. Ch., for Conn. Industrial Sch., Ga.	6 00
South Weymouth. Second Cong. Ch. and Soc., (30 of which from "A Friend," to const. JOSIAH LAKE L. M.).	70 91	Naugatuck. Cong. Ch., 44 12; "A Friend" 5.	49 12
Spencer. Ladies' Benev. Soc., for Tougaloo U.	75 00	New Canaan. "A Friend"	5 00
Springfield. J. S. Marsh.	25 00	New Haven. F. H. Hart, for Student Aid, Talladega C.	100 00
Stoneham. Cong. Ch. and Soc.	19 27	New Haven. Davenport Cong. Ch.	86 30
Sutton. E. L. Snow.	100 00	New Haven. Ladies of College St. Ch., for Conn. Industrial Sch., Ga.	35 00
Taunton. Union Ch.	22 10	New Haven. College St. Cong. Sab. Sch., for Rosebud Indian M.	20 00
Waltham. Sab. Sch. Class, by Alice L. Bates.	1 40	New Haven. Ladies' Miss'y Soc., Ch. of Redeemer, for Woman's Work.	20 00
Wayland. Young People's Miss'y Circle, for Kirtland, N. C.	3 00	New London. "A Friend," for Talladega C.	300 00
Westley. Cong. Ch., adl.	50	New London. First Cong. Ch., "A Friend," 100; "A Friend," 10; "A Friend," 1; First Cong. Ch., 35; John G. Crump, 10; Mary D. Bristol, 5; Chas. Allyn, 3; W. T. Strickland, 3; "Friend," 2; Ronald Mussell, 1, for Indian M.	170 00
West Boxford. Cong. Ch. and Soc.	8 34	New Preston Hill. Ladies, by Mrs. A. Is-ham, for Conn. Industrial Sch., Ga.	5 00
Westfield. James Noble, for Atlanta U.	10 00	Niantic. Cong. Ch.	15 00
West Somerville. Cong. Ch. and Soc.	9 17	Norwich Town. "The Other Girls," for Conn. Industrial Sch., Ga.	22 00
Weymouth and Braintree. Un. Cong. Ch.	42 44	North Haven. Cong. Ch., (30 of which from Mrs. T. M. Painter, to const. Mrs. ELIZABETH E. REYNOLDS L. M.) to const. Miss EUNICE A. LINSLEY and GEORGE W. TUTTLE L. M.'s.	105 00
Wilmington. Cong. Ch., 23 29; Sab. Sch., 3 10.	26 39	Old Saybrook. Cong. Ch.	31 22
Woburn. Primary Class North Cong. Sab. Sch., for Rosebud Indian M.	2 00	Plantsville. Cong. Ch.	187 00
Worcester. Primary and Intermediate Depts. of Piedmont Cong. Sab. Sch., for Student Aid, Atlanta, U.	25 00	Plantsville. Cong. Sab. Sch., for Atlanta U.	50 00
Worcester. Miss S. J. Whitney.	2 00	Plymouth. Ladies' Sewing Soc., for Conn. Industrial Sch., Ga.	20 00
To const. JOHN HICKS L. M.	30 00	Ridgefield. Cong. Ch.	7 41
By Charles Marsh, Treas. Hampden Benev. Ass'n.—Monson 7.—Springfield, Memorial 37; Hope, for Hampton N. & A. Inst., 20 77; Ira Merrill 5.	69 77	Seymour. Aid Soc. of Cong. Ch. for Conn. Industrial Sch., Ga.	14 60
CLOTHING. ETC. RECEIVED AT BOSTON OFFICE.		Simsbury. James Reid, for Conn. Industrial Sch., Ga.	2 00
Massachusetts, Charlestown, E. H. Flint, Box for Tougaloo, U.—Dedham, "Friends" Box Reading Matter—Neponset Box and Bundle Papers—Bbl., for Talladega, C.		Sound Beach. The Misses Lockwood, Box of C., for Mobile, Ala.	
		Southport. Cong. Ch.	4 00
RHODE ISLAND, \$25 00.		Taftville. Cong. Ch., to const. Rev. W. F. WARREN L. M.	33 95
Little Compton. Ladies' Soc. of Cong. Ch., Bbl. of C., for Tougaloo, U.	25 00	Thomaston. Cong. Ch.	26 61
Providence. James Coats.		Waterbury. First Cong. Ch.	149 44
CONNECTICUT, \$5,649.76.		Waterbury. "The Sunshine Circle," for Rosebud Indian M.	10 00
Berlin. Second Cong. Ch., by "C. H. W."	10 00	Westchester. Cong. Ch.	32 21
Branford. Rev. and Mrs. H. P. Bake, 15, bal. to const. Mrs. A. T. STEER L. M.; Cong. Ch., 11 51; H. G. Harrison, 10.	36 51	West Hartford. "Friends in Cong. Ch., for Santee Indian M.	195 00
Bridgeport. Boys' Mission Circle, for Rosebud Indian M.	10 00	West Haven. Mrs. Emeline Smith.	5 00
Danielsonville. David A. Dean.	5 00	Westminster. Westminster Cong. Ch., for Conn. Industrial Sch., Ga.	10 00
East Granby. Rev. D. A. Strong.	5 00	West Suffield. Cong. Ch. and Soc.	14 33
East Hartford. Mamie Viner, for Student Aid, Atlanta U.	1 00		
East Windsor. Mrs. S. L. Wells.	5 00		
Ellington. Ladies' Soc. for Conn. Industrial Sch., Ga.	13 04		
Enfield. First Cong. Ch.	125 00		

Westville. Mrs. Mary E. Sperry, 5 00; Sab. Sch. of Cong. Ch., 3 60; Mrs. M. P. Dickerman, 2 00	\$10 60
West Winsted. Ladies' Soc., for Conn. Industrial Sch., Ga	38 00
West Winsted. "Three Ladies' S.S. Class," 13; Caroline R. Long, 5; "Friends in Cong. Ch.," 2 50; Mrs. B. C. Perkins, 50c., for Indian M.	21 00
Wethersfield. Carrie T. Robbins' S. S. Class, for Mountain White Work	6 00
— "A Friend"	500 00
— "A Friend"	25 00
— "A Friend"	10 00
	\$3,110 65

LEGACIES.

Old Saybrook. Estate of Mrs. Emeline E. Bailey, by Miss Elizabeth R. Whittlesey, Executrix	2,000 00
West Hartford. Estate of Mrs. Roxanna S. Brace, by Timothy Sedgwick, Ex.	539 11
	\$5,649 76

NEW YORK, \$2,197 19.

Brooklyn. Church of the Pilgrims, 320 08; "A Friend," 184	504 08
Brooklyn. S. V. White, 100; Thomas Stone, 40; for Talladega C.	140 00
Brooklyn. Central Cong. Sab. Sch., for Santee Indian M.	37 50
Buffalo. First Cong. Ch. to const. Mrs. MINNIE E. MAHARG, and Mrs. ELLA B. FULLER L. M.'s.	100 00
Buffalo. Pilgrim Cong. Sab. Sch., for Rosebud Indian M.	10 00
Buffalo. Franklin Selleck, for Indian M.	2 00
Cambria. Ladies' H. M. Soc., Bbl. of C., for Tougaloo U.	
Canandaigua. Cong. Ch. and Soc., (10 of which from Dr. I. B. Hayes, for Ch. nes? M.)	60 50
Canandaigua. "A few Ladies," for Conn. Industrial Sch., Ga	7 00
Churchville. Mission Circle of Cong. Sab. Sch., for Marie Adlof's ch'p.	18 02
Churchville. Ladies' Cong. Union, 10, and Bbl. of C., for Student Aid, Tougaloo U.	10 00
Fairport. J. E. Howard, to const. Mrs. A. A. HOWARD L. M.	50 00
Honeoye. Cong. Ch.	35 00
Leroy. Miss Della Phillips, for Student Aid, Atlanta U.	5 00
Lima. Miss C. M. Jones, 2; "A Friend," 1	3 00
Livonia. Mrs. Wm. Calvert, for Indian M.	10 00
Livonia. Young Ladies' H. M. Soc., for Student Aid, Atlanta U.	8 50
New Lebanon. Cong. Ch., 20; Mrs. F. L. Bacon and sister, 5	25 00
New York. Elliot F. Shepard, 200; L. G. B. Cannon, 50; Hon. John Jay, 10, for Fisk U.	260 00
New York. Rev. D. Stuart Dodge, 100; Chas. L. Mead, 50; H. O. Armour, 50, for Atlanta U.	200 00
New York. Mrs. H. B. Spelman, for Student Aid, Atlanta U.	25 00
New York. Pilgrim Ch., 81 85; M. H. Bartow, 1.	82 85
Norwich. H. T. Dunham	10 00
Ogdensburg.	15 58
Oswego. Mrs. Martha C. Dodge	2 00
Portland. Cong. Sab. Sch., for Conn. Industrial Sch., Ga	8 00
Rochester. Wm. L. Peabody, for Conn. Industrial Sch., Ga	25 00
Rochester. Miss E. C. Ayer	2 00
Warsaw. Cong. Soc., for Student Aid, Tougaloo U.	50 00
West Bloomfield. Cong. Ch., (25 of which for Student Aid, Fisk U.)	46 16

By Mrs. L. H. Cobb, Treas. W. H. M. U., for Woman's Work.—Albany L. H. M. Soc., 20.—Riverhead. L. H. M. S., 25....	\$45 00
	\$1,797 19

LEGACY.

Waverly. Estate of Phebe Hepburne, by Howard Elmer, Ex	400 00
	\$2,197 19

NEW JERSEY, \$388 83.

Arlington. "A Friend" 5; Mrs. G. Overacre, 1; for Woman's Work	6 00
Bound Brook. Cong. Sab. Sch., for Tiltonson C. & N. Inst.	20 00
Lakewood. "G. L."	5 00
Newark. C. S. Haines	30 00
Newfield. Rev. Chas. Willey, 14 50; Mrs. H. Howe, 5; Individuals, 3 50	23 00
Orange Valley. Cong. Ch.	104 83
	\$188 83

LEGACY.

Orange. Estate of John Hancock, by A. Stewart Walsh, Ex	200 00
	\$388 83

PENNSYLVANIA, \$25 00.

Pittsburg. Mrs. John J. Crawford, for Student Aid, Atlanta U.	25 00
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OHIO, \$829 35.

Brownhelm. Cong. Ch.	11 83
Bucyrus. Rev. Michael Streibe	15 00
Cleveland. John Jay Low and Fanny W. Low, for Oahe Indian M.	100 00
Cleveland. Euclid Av. Cong. Ch., 20 64; Grace Cong. Ch., 2 63	23 27
Columbus. Hon. Leroy D. Brown, for Student Aid, Straight U.	10 00
Dover. Cong. Sab. Sch., 8 41; Miss L. Ford, 1; for Student Aid, Athens, Ala	9 41
Ironton. Mrs. D. W. Williams, Mite Box, 6 80; for Oahe Indian M.—Welsh Union Ch., 6 60	13 40
Kent. Cong. Ch.	13 99
Kirtland. Cong. Ch.	2 00
Madison. Central Cong. Ch.	105 00
Mansfield. Miss Susan M. Sturges, for Oahe Indian Industrial Sch., and to const. Miss EDITH STURGES, EDWARD SPENCER STURGES and Miss MARY MATHEWS STURGES L. M.'s.	100 00
Marion. Mrs. M. B. Vose	20 00
New Lyme. A. J. Holman	5 00
North Kingsville. Rev. E. J. Comings	10 00
Painesville. Bible Sch. of First Cong. Ch., for Rosebud Indian M.	25 00
Rootstown. First Cong. Ch.	22 10
Sandusky. First Cong. Ch.	10 50
South Toledo. Mrs. John H. North	1 00
Springfield. Cong. Ch.	14 65
Twinsburg. Cong. Sab. Sch., 20; Mrs. Lois S. Buell, 10; to const. Mrs. CELESTIA E. WILCOX L. M.	30 00
Wakeman. Cong. Sab. Sch., for Student Aid, Fisk U.	10 15
West Andover. Cong. Ch., 14 40 of which for Conn. Industrial Sch., Ga.	20 00
By Mrs. William Clayton Treas. O. W. H. M. U., for Woman's Work.—Akron. W. H. M. S. of Cong. Ch., 20.—Columbus. Woman's Missionary Soc. of First Cong. Ch., 100, to const. Mrs. LUCY J. CHAMBERLAIN, Mrs. MARY ANNE MATHEW, and Mrs. ALVAN WRIGHT L. M.'s.—Conneaut. Mission Band of Cong. Sab. Sch., for Student Aid, Fisk U., 5.—Oberlin. Ladies' Aid Soc. of First Cong. Ch., 77.—Springfield. W. H. M. S. of Cong. Ch., 20.	222 00
	\$799 35

LEGACY.

Hanging Rock. Estate of Rachel R. Hamilton, by Robert Peebles, Ex.	\$30 00
	\$829 35

INDIANA, \$13 00.

Fort Wayne. Plymouth Cong. Ch.	13 00
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ILLINOIS, \$921 88.

Alton. Chas. Phinney, 20; "Church of the Redeemer," 13 55	33 55
Amboy. Cong. Sab. Sch.	4 00
Bandow. Rev. J. H. Parr, for Conn. Industrial Sch., Ga.	20 00
Batavia. Y. P. M. Soc., (10 of which for Indian M.)	20 00
Bowensburg. "Cheerful Workers"	5 00
Cable. Cong. Ch. Sab. Sch., for Marie Adolof Sch'p.	8 53
Chicago. John V. Le Moyne, for Le Moyne Inst., Memphis, Tenn.	150 00
Chicago. "A Friend," 150; First Cong. Ch., 100; Millard Av. Cong. Ch., 17 97	267 97
Chicago. Ladies' M. Soc. of N. E. Ch., 67; Mrs. Wm. H. Bradley, 5, for Student Aid, Atlanta U.	72 00
Chicago. Bethany Cong. Sab. Sch., for Rosebud Indian M.	15 15
Cobden. E. W. Towne.	5 00
Earville. Cong. Ch.	19 00
Galesburg. First Ch. of Christ.	28 75
Galesburg. Sab. Sch. of First Ch. of Christ, for Student Aid, Mobile, Ala.	8 00
Glencoe. Cong. Sab. Sch., for Rosebud Indian M. and bal. to const. ARTHUR H. DAY L. M.	2 00
Lumbard. Ladies' Miss'y Soc., Bbl. of C., for Mobile, Ala.	
Marshall. George Kimball Greenough.	10
Mason. Sew. Soc. of Cong. Ch., Box of C., for Mobile, Ala.	
Millburn. Ladies' Miss'y Soc., for Woman's Work.	25 00
Naperville. Cong. Ch.	15 00
Peoria. W. A. Brubaker, for Student Aid, Tougaloo U.	12 50
Plano. Rev. C. H. Morse.	2 00
Princeton. Cong. Soc., for Marie Adolof, Sch'p. Tougaloo U.	15 00
Princeton. Mrs. P. B. Cross.	10 00
Princeville. Mrs. Olive Cutter, 5; Mrs. Elmira Jones, 5.	10 00
Rockford. Girls' Mission Band of Second Cong. Ch.	20 00
Rockton. Sab. Sch., for Marie Adolof, Sch'p. Tougaloo U.	5 00
Stillman Valley. Cong. Ch.	46 78
Winnetka. "A Friend in Cong. Ch."	5 00
By Mrs. E. F. Williams, Treas. of W. H. M. U. of Ill., for Woman's Work.—Ashkum, 4 10; "Buds of Promise," 6 75.—Chebanse, 1 10.—Chicago. Lincoln Park, 10.—Englewood, for Student Aid, Talladega, C., 12.—Galesburg. Brick Ch., 15 64.—Rockford. Second Ch., 4 16.—Stillman Valley, 20.—Oak Park. Ladies' Benev. Soc., 27 80.	101 55

MICHIGAN, \$523 28.

Allendale. Cong. Ch., 3 40; Sab. Sch., 2 60	6 00
Athens. Rev. M. C. and Anna L. Wood, for Conn. Industrial Sch., Ga.	5 00
Benzonia. Mrs. S. A. B. Carrier.	1 00
Berrien Springs. "Grateful!"	25 00
Calumet. Cong. Ch.	276 53
Calumet. Ladies' Miss'y Soc., for Woman's Work.	20 00
Calumet. Cong. Sab. Sch., for Student Aid, Talladega C.	28 35
Chelsea. Cong. Sab. Sch., for Freight.	4 90
Grand Rapids. First Cong. Ch. Sab. Sch., for Rev. J. H. H. Sengstacke.	30 00

Greenville. Cong. Sab. Sch., for Student Aid, Straight U.

Lansing. Prof. R. C. Kedzie.	\$25 00
Leslie. Cong. Ch.	10 00
Manistee. H. F. Sayles, for Talladega C.	4 00
Milford. Wm. A. Arms, 30, to const. ALFRED P. LYON L. M.; Ansley A. Arms, 5.	35 00
Olivet. Ladies' Benev. Soc., for Straight U.	30 00
Saint Louis. Cong. Ch.	1 50
Vienna. Cong. Ch.	16 00

WISCONSIN, \$331 80.

Beloit. Ladies' of First Cong. Ch., for Talladega C.	4 00
Fort Howard. Cong. Ch.	6 00
Janesville. First Cong. Ch.	50 00
Lake Geneva. Young P. Miss'y Soc., for Student Aid, Fisk U.	50 00
Madison. First Cong. Ch. Sab. Sch.	50 00
Menomonie. Cong. Sab. Sch., for Rosebud Indian M.	10 00
Milwaukee. Grand Av. Cong. Ch.	50 00
Peshigo. First Cong. Ch.	3 25
Union Grove. Cong. Ch.	33 55
Whitewater. "Friends," for Le Moyne Inst., Memphis, Tenn.	75 00

IOWA, \$258 68.

Algona. Ladies' Soc. of Cong. Ch.	4 00
Alta. J. C. Heywood.	2 00
Ames. Cong. Ch.	10 00
Atlantic. Sab. Sch., for Student Aid, Straight U.	8 00
Burlington. M. Lewis, for Conn. Industrial Sch., Ga.	50
Clay. Cong. Ch., 14 70 and Sab. Sch. 3 65.	18 35
Davenport. George W. Ellis.	10 00
Decorah. G. C. Winship.	5 00
Des Moines. Pilgrim Cong. Ch.	15 50
Fort Madison. Francis Sawyer.	10 00
Gilman. Rev. G. M. D. Slocum.	5 00
Grinnell. Cong. Ch.	74 01
Holland. "A Friend"	5 00
Hopkinton. Graduates and former Students of Lenox College, Bbl. of Bedding, for Straight U.	
Jamestown. Z. Banks.	4 00
Lansing. Rev. John Single.	2 50
Le Grand. W. V. Craig.	5 00
Mitchell. Rev. and Mrs. Elmer Butler.	5 00
Ottumwa. Miss S. G. Cushing, 2 Boxes of C., for Mobile, Ala.	
Shenandoah. Sab. Sch., for Marie Adolof Sch'p. Tougaloo U.	5 00
Toledo. Ladies of Cong. Ch., for Woman's Work.	3 00
Waterloo. May Flower Mission Circle, for Talladega C.	5 00
Waverley. Lulu Gorton's Class, for Marie Adolof Sch'p. Tougaloo U.	66
Winterset. Mrs. S. J. Dinsmore.	19 00
Ladies of Iowa, by Mrs. Geo. W. Reynolds, for Woman's Work.—Des Moines. 30.—Grinnell. 9 40.—North Des Moines. 4.—Osage. 2 76.—Salem. 5	51 16

MINNESOTA, \$230 28.

Clitherall. Friends, for Freight.	2 00
Custer. Cong. Ch.	2 00
Minneapolis. Vine Cong. Ch., 24 71; Plym. Ch., 22 89; Pilgrim Cong. Ch., 5 38; Silver Lake Ch., 4 25.	57 23
Rochester. Cong. Ch.	21 36
Saint Paul. Mrs. C. G. Higbee, for Miss'y 20; for Student Aid, 15; Jonesboro, Tenn.	35 00
Waseca. Cong. Ch., Sab. Sch., for Jonesboro, Tenn.	6 36
By Mrs. Clara N. Cross, Treas. W. M. H. M. S., for Woman's Work. Minneapolis Plym. Ch., W. H. M. S., to const. Mrs. C. W. Woods and Mrs. S. F. Shaw L. M.'s 91 01; (50 of which for Student Aid, Fisk U.). Y. L. M. S. of Plym. Ch., 10 42; Mrs. Goldsbury, thank offering, 5	106 43

KANSAS, \$23 50.		FLORIDA, \$1 00.	
Boston Mills. J. Hubbard.....	\$5 00	Crescent City. D. W. Burton.....	\$1 00
Dial. Rev. E. E. Newman.....	2 00	MISSISSIPPI, \$177 00.	
Ottawa. Mrs. L. B. Perry.....	1 00	Tougaloo. Tuition, 170 75; Rent, 6 25....	177 00
Wabaunsee. First Ch. of Christ	15 50	LOUISIANA, \$271 00.	
MISSOURI, \$10 00.		New Orleans. Tuition.....	271 00
Kansas City. Clyde Cong. Ch.....	10 00	TEXAS, \$66 80.	
NEBRASKA, \$73 50.		Austin. Tuition.....	51 10
Beatrice. Mrs. B. F. Hotchkiss, 5; First		Austin. Woman's Miss'y Soc. of <i>Tillotson</i>	
Cong. Ch., 2.....	7 00	<i>C. & N. Inst., for Indian M.</i>	14 00
Cowles. Cong. Ch.....	2 10	Dodd. Cong. Ch.....	90
Crafton. Cong. Ch.....	6 00	Flatonla. "A Friend".....	80
Linwood. Cong. Ch.....	12 50	INCOMES, \$290 00.	
Nebraska City. Cong. Ch.....	12 00	Avery Fund, <i>for Mendi M.</i>	190 00
Omaha. First Cong. Ch.....	33 90	C. F. Dike Fund, <i>for Straight U.</i>	50 00
CALIFORNIA, \$643 05.		General Endowment Fund.....	50 00
Grass Valley. Cong. Ch.....	20 80	CANADA, \$3 00.	
Nevada City. C. Hepler.....	5 00	Toronto. "C. A.".....	5 00
San Francisco. Receipts of the California		GERMANY, \$50 00.	
Chinese Mission.....	617 25	Berlin. Prof. and Mrs. C. M. Mead.....	50 00
DISTRICT OF COLUMBIA, \$25 00.		Total for March.....	\$19,536 56
Washington. Lincoln Memorial Ch., <i>for</i>		Total from Oct. 1, to March 31.....	\$129,278 69
<i>Lincoln M.</i>	20 00	FOR THE AMERICAN MISSIONARY.	
Washington. Lincoln Woman's Miss'y		Subscriptions for March.....	\$ 81 61
Soc., of Lincoln Mem. Ch., <i>for Indian M.</i>	5 00	Previously acknowledged.....	531 94
WASHINGTON TER., \$7 85.			<u>\$613 55</u>
Stokomish. Cong. Ch.....	7 85	RECEIPTS OF THE CALIFORNIA CHINESE MISSION,	
KENTUCKY, \$3 00.		from Oct. 1, 1885, to Feb. 18, 1886—E. Palache,	
Louisville. Cong. Ch., <i>for Talladega C.</i> ...	3 00	Treas.	
TENNESSEE, \$1,156 86.		FROM LOCAL MISSIONS:—Chinese Mon. Of-	
Jonesboro. Tuition, 25; Rent, 2.....	27 00	ferings, Alameda, 3.—Alturas, 6.—Fresno,	
Memphis. "Friends," <i>for Le Moyne Inst.,</i>		8 45.—Marysville, 39 35.—Oroville, 12 85.	
<i>Memphis, Tenn.</i>	345 00	—Petaluma, 14 85.—Sacramento, Chinese	
Memphis. Tuition.....	346 75	Mon. Off's, 40 50; Coll. at Anniversary,	
Nashville. Tuition.....	437 61	8 40; Cong. Ch., 3 05; B. L. Edwards, 3.	
NORTH CAROLINA, \$228 49.		—San Diego, Chinese Mon. Off's, 6 80; G.	
Chapel Hill. Cong. Ch.....	3 25	W. Marston, 37; Coll. at Anniversary,	
Surieby. Cong. Ch.....	5 68	2 65; Mrs. I. Lewis, 2; Mrs. W. T. Black,	
Troy. Tuition, 2 75; Woman's Miss'y Soc.,		2; Mrs. A. E. Ormstead, 2; Mrs. A. H.	
Soc.....	3 25	Case, 1.—Santa Barbara, Chinese Mon.	
Wilmington. Tuition.....	201 75	Off's, 27 75; Coll. at Anniversary, 8 45; W.	
Wilmington. Miss Pitts, 4 40; Miss War-		Alexander, 5; G. W. Southwick, 2; Miss	
ner, 3; Geo. A. Woodard, 1 50, <i>for Student</i>		H. Robinson, 1; Pon Dang, 2; Woo	
<i>Aid.</i>	8 90	Young, 2; Chinese <i>for A. M.</i> , 2; Mr. Ba-	
Wilmington. Miss Hyde's S. S. Class, 3 66;		ker, 1.—Santa Cruz, Chinese Mon. Off's,	
Miss Farrington's S. S. Class, 2, <i>for Rose-</i>		14.—Stockton, Chinese Mon. Off's, 29;	
<i>bud Indian M.</i>	5 66	Mrs. M. B. Langdon, 2.—Tulare, Chinese	
SOUTH CAROLINA, \$280 50.		Mon. Off's, 7 55; Mr. Dye, 2 50.....	
Charleston. Tuition.....	280 50		\$299 15
GEORGIA, \$391 55.		FROM CHURCHES:—Antioch. Cong. Ch.,	
Atlanta. Col. A. E. Buck, <i>for Atlanta U.</i>	25 00	3 30.—Oakland. First Cong. Ch. Ch.,	
Atlanta. Storr's Sch., Tuition.....	262 20	N. Gray, 2; Mrs. E. P. Sanford, 5; Miss	
McIntosh. Tuition.....	90 85	M. L. Sanford, 2; Rev. and Mrs. A. S.	
Savannah. Tuition.....	179 00	Houston, 5.—San Francisco. First Cong.	
Savannah. Cong. Sab. Sch., <i>for Student</i>		Ch., 35 90; Mrs. H. C. Carlton, 2; Third	
<i>Aid, Atlanta U.</i>	84 50	Ch., 42; Bethany Ch., Mrs. Mary T. Pond,	
ALABAMA, \$427 70.		15; Mrs. M. A. Wilson, 5; Mrs. H. A.	
Anniston. Ladies' Miss'y Soc. of Cong. Ch.		Lamont, 3.—From Chinese Mon. Off's,	
<i>for Indian M.</i>	14 00	Central Mission, 20 35; Barnes Mis-	
Athens. <i>By</i> Miss Jeannie Kinsman, <i>for</i>		sion, 4 95; Bethany Mission, 10; West Mission,	
<i>Student Aid, Athens, Ala.</i>	10 00	18 50; North Mission, 2 10.....	
Athens. Tuition.....	105 80	FROM EASTERN HELPERS:—Alfred, Mo.	
Childersburg. Cong. Ch., <i>for Talladega C.</i>	1 00	Cong. Sab. Sch., 17.—Bangor, Me. "Al-	
Mobile. Tuition.....	204 70	most Home," 15.—Norridgewock, Me.	
Selma. Woman's Miss'y Ass'n., <i>for Indian</i>		"A Friend," 6.—Stockbridge. "A Friend	
<i>M.</i>	5 01	of Rev. F. B. Perkins," 100.—Englewood,	
Selma. First Cong. C., <i>for Talladega C.</i>	2 15	Ill. Mrs. M. W. Mabbs, 5.....	
Shelby Iron Works. Cong. Ch., <i>for Talla-</i>		Total.....	
<i>dega C.</i>	6 15		\$617 25
Talladega. Tuition.....	78 90	H. W. HUBBARD, Treasurer,	
		56 Reade St., N. Y.	



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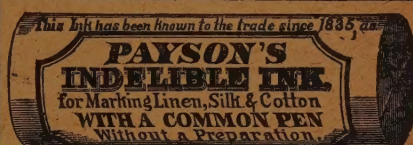
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